4:Pittier de Fabrega B-5 (ca. 1900) 1903
SA19 Talamanca SA19

539 they discovered the way over the cordillera. They got to the other side, and there they found out that the hogs had turned into men like themselves. And these are the *Brurán*[1] people.

III. THE TALE OF OUR DYING AWAY.

773 Our forefathers told us that in far-away times, when we lived in other countries, the gods allowed us to be eaten by birds and animals.

539 Once upon a time, when many of our people were playing on a plain, there came flying a mighty eagle, and he caught one of our kin and blood, and threw him into a large basket he was carrying. He carried him away to the top of the Kamuk,[2] where he fell asleep, because he was very tired. At that time the eagle never thought of eating up our kinsman. On the morn, he flew again, carrying off his prey far away to the peak of Nëmósul, where he rested, without thinking yet of eating him. Again he flew away, far away, and got to the ridge of Nëmóie, where he met with powerful jaguars. And he told them how he had brought the man. One of the jaguars then proposed to him that they should eat the man together. The eagle consented, and they ate him. They ate him, and after that, the eagle flew up, high up to the top of Nëmóie. And this is the reason

773 why we see white spots near the top of Nëmóie; they are the bones

[823] of our kinsman, and there it was that man was eaten for the first time by birds and animals, because the jaguar taught the eagle how to eat him. Our forefathers also used to say that on the same ridge of Nëmóie there are stones shaped like jaguars. Whenever any one goes there, those stones become alive and true jaguars, because they are not stones at all, but bad spirits.

Such is the tale of our forefathers, and they also used to say, that once upon a time strange men became a prey to the jaguars, on that same ridge of Nëmóie. And this is why we are not permitted to live in these dangerous places.

IV. HOW SIBÚ KILLED SÓRKURA.

539 Sórkura was in the habit of drinking the water of a spring in which the skunk used to ease his body. Sibú, the almighty God, thought it would be well that Sórkura should kill the skunk. And so it happened: Sórkura went to watch the skunk, killed it, and hung its dead body to dry on the fire, since it was a prophet of ill-

[1] Brurán is the Indian name for Térraba, the Tirub colony in the Diquis Valley.

[133] [2] Kamuk or Pico Blanco is the most conspicuous peak of the Talamanca mountains; it is 2914 m. above sea-level, according to Gabb. Nëmósul and Nëmóie are two secondary summits, the first at the entrance of the Coen Valley, the second on the ridge between the Estrella and Tarazia basins.

6:Stone E-5 (1956-1959)19[illegible] SA19 T[illegible] SA19
[P. 59(A)] Cabécar

(7) The Multiplication of Human Beings[180]

(*Cabécar*)

* 539 There was a number of brothers who had only one sister. She fed them on fish alone. One day they asked her where she caught so many. She answered that their brother-in-law brought them.

The eldest brother wondered who could be his brother-in-law and decided not to leave the house so he could see for himself. Towards evening, he noticed a large jaguar approach his sister's bed. The brother, thinking it was dangerous, wounded the animal with an arrow.

The jaguar roared horribly and rushed out of the house to a lagoon where he jumped in. The sister, seeing her lover in such a condition, abandoned her brothers and followed the jaguar.

The youngest brother mourned the absence of his sister and went to the lagoon to try to reach her. He found, however, that the lagoon had disappeared and there was a road in its stead. He walked and walked along this and finally arrived at a house where his sister was living. He begged her to return home but she refused.

His brother-in-law, the large jaguar, told his wife that he would give the young brother a parrot but that he should leave them in peace. The man took the bird and went home. Once in his own house, the parrot performed all the tasks the sister had done such as cooking, cleaning, and running the house.

serike

(*Cabécar*)

* 539 776 821 • 823 *serike* is the son of thunder. His mother left him to live with his uncle by marriage, *tio politico*, and had another son called *cuburə*. *serike* lives where the sun sets. He really is five men in one. When the evil spirit, *bák namá*, who dwells in the rivers, gets ready to go on the rampage and cause disaster and death by drowning, the water birds *trak* (*Ceryle Torquata* or the ringed kingfisher) and *tangré* (the Brazilian cormorant *Phalacrocorax b. grasili-*

[825]

[178]

[180] *See* Linguistic Texts: *səjersə* (people) *juar* (increase). This is a vestige of a lengthy theological tale, most of which has been forgotten today.

*539 776 821 823 [825] *amus*), friends of *sibu*, warn man. This is when the rivers rise. *sibu* then sends *serike* to hunt for the bad spirit and see if he can save human lives. At times, one of *serike's* helpers is the lightning bolt. He also frightens people who try to harm the Indians. This is why when a storm is brewing, first the water birds appear; next the wind blows; and finally the rivers rise and the current roars.

*539 776 821 [825] *serike* chases the water-jaguar from one river to another, over mountains and around rocks. *sibu* gave *serike* a staff to help him in his quest. If this staff is placed on a mountain, immediately a chasm forms causing *dínamą* to move on. The cormorant and kingfisher also tell *serike* where they've seen *dínamą*. This is why there are always a few of these birds on the rocks in the rivers.

Whenever *serike* catches a water-jaguar, he takes him to where the sun rises. There he has a large pot into which he puts *dínamą* and cooks and eats him.

serike is also the hurricane and master of the winds. His mother was killed by the devil who lives above the Coen River on the other side of the range. When *serike* thinks about his mother's death, he becomes furious and blows up the river on his way to fight the devil. Unfortunately, he blows at everything in his path because he wants to fight. Then it is that one [756 789] of the friends of *serike*, today the *jawá* (medicine man) but formerly the *usegLa* also, must sing the following song to convince him to stop blowing:

It is not with me
This tree is my fruit
This house is mine
The trees are mine
Go on to fight with others,
This is mine.

[756 761] Also when there is something making people afraid, or the water-jaguar causes people to drown in a deep pool, the *jawá* talks to *serike* saying, "Uncle *serike*, here is fear. Come and destroy it."

The next day, *serike* blows and chases away fear. He has been known to destroy a bad pool in one or two years so that *dínamą* (*bák namą*) couldn't drown the people.

[P.61(A)] SA19 Talamanca SA19 Cabecar Bribri

The Myth of the Water-Jaguar[184]

(*Cabécar and Bribri*)

* 539 776 • 823 *dinamą* is an evil spirit. When the river water is white or milky, it's because *dinamą* has colored himself white. When it becomes a muddy red, it means that he has changed his color. If the rising or flood river is red, however, and not a muddy red, it is because the mother of the river *diminą* is menstruating. There is more than one water-jaguar and they function below large pools or waterfalls or when the rivers are high. Their fangs are large and red, and they have two tails. When a water-jaguar bites trees, as happens in flood times, the trees dry up from the heat of these fangs. When they bite people, they drag them [761] down in the water, drown them, and eat them. It is easy to tell when a water-jaguar has caused a person's death. Their method of killing is to break the front of the skull in two places, and to bite them on the forehead and on the knees.

The first *dinamą* was the grandson of an old woman named *dikú witcké*. She was so bad that *sibu* did not allow her to live on earth. Therefore, her home is under the sea where she lives together with her grandson. *dinamą* inherited much of his grandmother's meanness, and she keeps an eye on him. When the surf thunders, it is a sign that he is about to leave the sea and go up the rivers after people. It is his grandmother who makes this noise because she is afraid that he will not return, and she watches at the river mouths to punish him.

(9a, b, and c) The Myth of the Water-Jaguar[185]

(*Cabécar*)

This river flows and goes and where it ends *oLobəsią* is watching that animals do not pass who eat men. When *oLobəsią* grows careless, however, the water-jaguar who eats men [761] passes. It is then that people drown. What

[184] Known also as: *dinamą, bák-namą, ják namá tsirute*, and *dikun* or *dikum*.

[185] *See* Linguistic Texts: *ják namą* (stone-jaguar) *dinamą* (water-jaguar). Also see The Myth of *óknamą* and Linguistic Texts: *ók-nam-qte*.

* 539 776 ● 823 [761] really happens to them is that they are eaten by the water-jaguar.

oLobəsią becomes aware that *dínamą́* has gone by him to catch men when he notes that the rivers are flooded and wind storms strike. Then he sends one of his subalterns to capture him. This person usually is *serike*. *serike* follows the water-jaguar all over until finally this evil animal hides under the mountain ranges and refuses to come out. At this point *bukubLə* appears to aid *serike* and together they route out the water-jaguar and take him to *oLobəsią*. This personage is delighted and eats the water-jaguar.

(10) *serike* AND *dínamą́*

(*Cabécar*)

* 539 776 823 821 [731] The river flows downward and reaches the mouth where *oLobəsią*[186] stays to support the water. *dínamą́* passes here and eats us when the river is in flood. When there is a bad flood, it carries people away and *dínamą́* eats them.

Then *serike* in the form of a hurricane comes to take him away, hiding him beneath a hill. From here, hurricane carries him to *oLobəsią* to eat.

When hurricane *serike* comes, he arrives with wind and rain, and the river rises. He goes to the King of the Wind to fight because this king carried off his mother to have as a wife.[187] When this happened, hurricane was a child. He did not see his mother carried away. He grew up and learned that his mother had been swallowed. Then the King of the Wind sold everything. This is why hurricane takes everything he finds. He takes the devil to *oLobəsią* for him to eat. When the earth makes a noise, this is *oLobəsią*.

(11) THE MYTH OF *óknamą́te*[188]

(*Cabécar*)

* 539 776 823 761 *óknamą́* is a spirit who protects men. He lives where the rivers meet the sea (at the river's mouth). Pregnant women, however,

[186] *oLo* is buzzard in Cabécar. *sią́* are the sacred stones of the medicine men.

[187] Compare this with "How *serike* got his staff."

[188] *See* Linguistic Texts: *ók-namą́-te* (jaguar he). Also see The Myth of the Water-Jaguar and *onombrasén*, and Linguistic Texts: *di-namą́*.

make him sleep. It is then that the water-jaguar takes advantage and goes upstream. He searches for cacao, and when he discovers a well-ripened pod he breaks it open. This is when people drown because the water-jaguar goes from pool to pool inviting them to drink cacao with him. Wise people refuse because they know if they accept, they must die.

The water-jaguar, nevertheless, continues from pool to pool insisting on being accompanied until finally someone approaches and drinks with him. Instead of cacao, however, the liquid is blood from the corpse. Once the feast is over, the empty pod is thrown out of the river. This is when we find the body of the drowned person.

At this very moment, *óknamą* awakes and notes that the water-jaguar has passed him. He realizes this because the plants are spotted.[189] Then he sends *serike* to fetch the water-jaguar and all those who drank cacao with him. When all are in front of *óknamą*, he has them cooked in a large pot and eats the victims and water-jaguar.

(12) *onombrasén*[190]

(*Cabécar*)

When the rivers rise, the water-jaguar goes up and down inviting people to drink cacao with him. Most people refuse, but he always gets some. It is then that the water-jaguar drinks their blood as if it were cacao.

onombrasén, who is a spirit who looks after people, is warned by the cormorant and kingfisher. They tell him where the water-jaguar is drowning people by drinking their blood for cacao.

(13) The Myth of *Mano del Tigre*[191]

(*Cabécar*)

Mano del Tigre is one of the large savannas through which lies the trail from Buenos Aires to Boruca. Curiously enough it is found on almost all the maps of Costa Rica, from the earliest times to the present. There is nothing

[189] After a flood, the water leaves its mark on the vegetation along the river banks. Stone jaguar is sometimes substituted for water jaguar.

[190] *See* Linguistic Texts: *onombrasén*. Compare with The Myth of *óknamąte*.

[191] *See* Linguistic Texts: *namą tś* (jaguar print).